1: Hoebel E-5 (1933) 1940 NO6 Comanche NO6

621 camp together, even within the large bands, the linkage of the person to the band was on the basis of free association. Marriage was commonly intra-band when a person was a member of a larger group, but there was no fixed 591 rule of residence. Since marriage seems to have been to a great extent with-882 in the band, a couple lived customarily in the same group as both their parents. Boys of adolescent age lived in small tipis of their own, to facilitate sister-avoidance and to prepare them for vision experience. To this lodge, which was set near that of his parents, a boy brought his wife, until a growing family necessitated her building a larger dwelling. In this and in certain [611] other respects, Comanche residence was semi-patrilocal. Children, as a result, usually belonged to the band of the father.

591 But, except for habituation, there was nothing to prevent change of residence to another band at any time, mere whim being sufficient cause. 166 With a good deal of inter-visiting going on, temporary changes were fre-157 quent. An "immigrant" simply moved in. No permission was necessary. Under such circumstances rigorous superimposed control of the individual in matters of ordinary concern was impossible. Conditions were favorable for the relative individualism upon which the Comanche relied in governing his life. Mobility even provided a way of avoiding the legal consequences [696] of a wrong. In several instances we found that a culprit joined a new band where the aggrieved might never have occasion to meet him.

621 What constituted a Comanche local group is not a problem to be settled by monistic definition. Only the larger bands received permanent recognition and a name. Thus it is not possible to state precisely how many Comanche bands there were. Mooney[11] in 1912 listed thirteen Comanche bands. Neighbors[12] in 1860 listed but eight. Lowie[13] in 1912 recorded four.

Thirteen bands were listed by the Comanche informants used in this investigation in 1933. Multiple names were used in a number of instances for a single band. These have been equated in the list given below.[14] Band names given by Mooney and Neighbors, for which no equivalents were recorded by the Sante Fe Laboratory Field Study Group, are given in the

[11] James Mooney, *Comanche*, (Handbook of American Indians North of Mexico, ed. F. H. Hodge, Bureau of American Ethnology, Bulletin 30, vol. 1, 1907), pp. 328–329.

[12] R. S. Neighbors, *The Na-uni, or Comanches of Texas; Their Traits and Beliefs, and Their Divisions and Intertribal Relations* (History of the Indian Tribes of the United States, vol. 2, 1861), pp. 130–131.

[13] R. H. Lowie, *Dances and Societies of the Plains Shoshone* (Anthropological Papers, American Museum of Natural History, vol. 11, 1916), p. 813.

[14] Key to symbols used in the list of Comanche bands: * for names recorded by the Laboratory, † for names recorded by Mooney, ‡ for names recorded by Neighbors. Lowie gives the first four names in the list.

21: Burnet T-5 (1818-1819) 1954 NO6 Comanche NO6
Texas

[ca. 1818]

auxiliary to an otherwise impotent authority. The pains and penalties of their criminal laws, are confined almost exclusively to the weaker sex. The incontinence of a wife, is punished by cutting off her nose. This odious abscission is made from the junction of the cartilage and bond, obliquely down to the lip. Several instances of this shocking penal infliction are now extant. But the sentence of mutilation is sometimes remitted in consequence of the interposition of male connections. The decisions of the law always yield to a determined resistance.

If one man wantonly kills another, the nearest friend of the deceased, is permitted, and indeed it devolves upon him as a duty, to revenge his death, by taking the life of the murderer. But the price of blood, may be commuted for articles of more value and convenience than blood, and murder may be atoned for, and the spirit of revenge appeased by liberal donations to the living relatives of the deceased. Such atrocities however, seldom occur. Notwithstanding the extreme laxity of their whole economy of government, and their entire exemption from legal restraint, they live together with a degree of harmony that would do credit to the most refined and best organized societies. The little bickerings and jealousies and inordinate strivings for thrift and distinction, that disquiet and mar the social circles of refinement, are unknown to the rude and simple children of nature.

The Comanchee system of religion is about as perfect and luminous as that of their jurisprudence. They believe in a Supreme Being, and in a future state of existence, but have adopted no mode or manner of worship. Indeed they consider the Supreme Being, to be so far removed from them as not to wish to interfere directly, in their temporal concerns, and as equally unwilling to be interfered with. They therefore leave him to enjoy his repose without molestation, and expect the same indulgence for themselves. They have no idea of a special superintending Providence, or that the Great Spirit takes any particular cognizance of the actions of men. And they consequently defer all their devotional concerns, if indeed they entertain any, to a dark futurity,

24: Richardson H-4 (no date) 1929 NO6 Comanche NO6
(1854-1859) Texas

164 657 The health of the Indians was not always good. Veneral diseases were virulent and common and there was not sufficient medicines and doctors. Typhoid pneumonia is mentioned among the diseases reported by the doctor who occasionally attended the patients.[20]

241 The reservation farmer had his troubles also. The Indians would turn their horses into the corn field, or turn them loose where it was evident that they would get in the field. They would pull melons no larger than an egg and were want to consume all 241 their corn before it had grown to good roasting-ears. In the spring 657 of the second year they refused for some time to plant their crops until they had been given presents, but finally the agent persuaded them to go to work without the presents.

578 684 Sometimes there was violence unto death. A chief engaged in intrigue with another man's wife and, according to custom, the injured man demanded that the chief compensate him to the amount of a horse. When the chief refused or hesitated to do this he was 696 slain at once by the sons of the injured man. Then the father and his sons together with their women and children fled from the reservation and were not overtaken, although a scouting party followed them for a hundred and fifty miles.[21]

177 And yet, notwithstanding these evidences of savage crudeness, it must be said that at least some of the Indians were making 177 progress toward a more civilized existence. Under the direction 241 of the reservation farmer they worked and occasionally made fairly 657 good crops, but the amount of land in cultivation was small. In 1857, they made but fifty bushels of wheat off of the twenty acres sown and 500 bushels of corn was produced on the remainder of [567] their land in cultivation. For awhile the Indians were prone to rely too much on their prisoners to do the work but after these were freed and returned to their people in Mexico that abuse was corrected. In 1858, the reserve farmer reported a better yield. In the spring of that year he had divided the community fields into six divisions in order that each of the prominent clans might have [23] a parcel of ground suited to its numbers. He thought that they would have made enough grain (principally corn) that year to

[113] [113] 20. J. Shirley, bill for medical services, March 29, 1852. Ms. University of Texas photostat copy. Neighbors to Manypenny, March 7, 1854. Ibid.
21. Leeper to Neighbors, April 9, 1858. Ibid.